

The Brooklyn Jewish Center Review

THE WHITE PAPER

HON. ORMSBY-GORE AN-
SWERS QUESTIONS

THE BACKGROUND OF
RUMANIAN ANTI-SEMITISM

THE DARKEST ASPECT OF
THIS ERA OF DARKNESS

WHY LAZARE CEASED
CHAMPIONING DREYFUS'
INNOCENCE

A BOOK ABOUT OFFSIDE
JEWISH CHARACTERS

JEWISH EVENTS REVIEWED

JANUARY

1938

ROOSEVELT SEEKS THE REASON

•

Our President has sent a commission to Sweden to undertake comprehensive study of the roots of the cooperative movement. This movement, based on profits only for the consumer, has swept England, Sweden, Denmark, our own North West and Middle West in an industrial and retailing sense.

To the Mutual Company, and the Policyholder of a Mutual Company, or a depositor in a Mutual Savings Bank, this is an old, old story—The basic principles of sharing profits with the purchaser have been applied to the insurance field for the last two centuries—Its rapid growth in the industrial and retailing enterprises is but the sincerest form of flattery — imitation.

SAVE 20%

On Owners, Landlords Tenants and Elevator Liability Insurance

by Insuring Your Property with

CONSOLIDATED TAXPAYERS MUTUAL INSURANCE COMPANY

COMMISSION PAID TO BROKERS

164 MONTAGUE STREET

TRiangle 5-5300

Harry Strongin, President

•

Saving with Assurance

BROOKLYN JEWISH CENTER REVIEW

Vol. XIX

JANUARY, 1938 — SHEBAT 5698

No. 22

THE WHITE PAPER

THE full significance of the White Paper can be gathered only from a comparison of its language (and the circumstances of its issuance) with the original acceptance by the British Government of the principle of partition as outlined in the Peel Report. Although the White Paper is couched in the cautious language of diplomacy and makes no more concessions to fact than cannot be avoided, it nevertheless, in comparison with the eager reception of its predecessor, gives every appearance of an appeal from Alexander Drunk to Alexander Sober.

The scant consideration given by the British Cabinet to the terms of the Peel report was shocking not only to the Jewish world, both Zionist and non-Zionist, but to many members of Parliament and of the League of Nations Mandates Commission itself. It must be borne in mind that in the Royal Commission Report Great Britain's accredited representatives advocated a course of action which was a definite repudiation of all of the obligations undertaken by Great Britain when it assumed the Palestinian Mandate. This plan was based on the underlying (and asserted) assumption that the Mandate itself had failed. Equally significant was the fact that the Peel Commission, despite its natural desire to spare the dignity and reputation of its own government, felt compelled by the facts of the situation to attribute the alleged failure of the mandate in large part to British mal-administration.

An anomaly of the proposal (one among many) lay in the fact that, despite this admission of an improper trusteeship, the Royal Commission baldly proposed to reward Great Britain by the creation of a corridor in Palestine (purely for British military needs) and by other impingements upon the sovereignty of both the proposed Arab and Jewish states.

There was, it must be conceded, a

certain admirable naivete in Mr. Ormsby-Gore's defence of partition before the League's Mandates Commission. Making a virtue of necessity, the Secretary of State for the Colonies, quoting from the Royal Commission's report "that the government of Palestine might almost be described as government by arithmetic" found this to be a highly proper attitude for the British Colonial Office to have taken despite the complete and fundamental antagonism which such attitude inescapably created towards both the letter and the spirit of the Balfour Declaration and of the Mandate itself.

It would be idle to repeat the language of these instruments, and it suffices us to say only that the obligation imposed by the Mandate on England (and accepted by England whether for altruistic purposes towards the Jews or by reasons of imperial policy) clearly demanded the establishment of a Jewish national home without artificial restrictions and limited only by the ability of the Jews to accommodate themselves to the potentialities of the land.

When, therefore, the Royal Commission proposed the tri-partite division of Palestine into an Arab state, a Jewish State and a British Corridor; and when further, the commission allocated to the proposed Jewish state a territory equal to one-fifth only of historic Palestine, with certain other humiliating exclusions (such as Jerusalem) and imposed financial burdens on the proposed Jewish state in favor of the proposed Arab state: the natural astonishment, indignations and protestations, not only of Jews but of all liberals throughout the world, immediately became a warning sign to the British Government. In the light of the sentiment and action evoked against the Peel report by its own proposals, Ormsby-Gore's subsequent appearance before the League's Man-

dates Commission must be reckoned as a very pronounced example of effrontery in high places. The reception accorded him there could not have been a surprise to him, but at the same time must have been an unpleasant experience. It could not have been other than humiliating for the representative of a great empire, rendering an account of its stewardship of an international mandate, to have the League's representatives accept an indictment such as this: "and if one thing stands out clear from the record of the Mandatory administration, it is the leniency with which Arab political agitation, even when carried to the point of violence and murder, has been treated. The policy of conciliation, carried to its furthest limit, has failed."

The brake has now been applied. Not only has the Colonial Office vested in the Palestine administration more military power and more stringent laws against violence, but (hopeful sign!) the administration for the first time in twenty years is using its power and sternly repressing murder and arson, so long the favorite out-door sport of Arab terrorists. In addition, the government itself has, without admitting it, executed *volte face* in policy. Instead of plumping 100% for partition as it did following the issuance of the Royal Commission report, Ormsby-Gore now says in the White Paper that the government "is in no sense committed to approval of that plan." Of course, we must not fall into the error of believing that the issuance of this White Paper is an unmitigated blessing if in fact it shall in the future prove to be a blessing at all. There is the obvious fact of delay until the new Commission proposed by the White Paper shall have investigated and reported, and its report shall have been acted upon by the British Government and the Mandates Commission, and the League itself. In the meanwhile, of course, all of the evils attendant upon delay and uncertainty will be aggravated both in and out of Eretz Israel. Thus capital

(Continued on page 20)

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

Joseph M. Schwartz, President

Henry Seinfeld and Hyman Aaron, Vice Presidents;

Moses Ginsberg, Treas.

Max Herzfeld, Secy.

Israel H. Levinthal, J.D., L.H.D., Rabbi

Joseph Goldberg, Administrative Director

A TRIBUTE OF WHICH WE ARE PROUD

A DISTINGUISHED visiting preacher in our pulpit, who enjoys the unique opportunity of speaking in many a synagogue and temple throughout this land, recently wrote to our Rabbi paying a fine compliment to the congregation of men and women he found at the Friday evening services at which he lectured. "It was exceedingly pleasant to address the earnest-minded and alert members of the congregation that you assembled on Friday evening. It was one of the most earnest-minded groups of men and women that I have met in the course of my travels."

This is not a unique tribute. A few weeks ago an outstanding lay leader in Jewish life, who spoke from our pulpit at a Friday night service, also could not refrain from expressing his pleasant surprise at the type of congregation he was privileged to address.

We are proud to hear these words of praise, because we appreciate the tremendous value to Jewish life inherent in these Sabbath services. It is good to have large numbers on these occasions. But numerical strength, important as that is, would not give us real satisfaction. It is oftentimes easy to get crowds if you cater to the tastes of the crowds, if you permit the pulpit to stoop to sensationalism and vulgarity. We pride ourselves that our pulpit has set for itself a high standard of Jewish teaching. It has never stooped to those means, which, alas, are becoming more prevalent in many a pulpit in this land. To find a congregation appreciating such standards, a congregation that is not only one of the largest that can be seen in any synagogue, but that is also "one of the most earnest-minded and alert groups of men and women," is indeed a distinction and a tribute of which we are humbly, but justly proud.

Members of the Editorial Board of the Review

Louis J. Gribetz, *Chairman*
Joseph Goldberg
Joseph Kaye
Dr. Israel H. Levinthal
Lester Lyons
William I. Siegel

THE DARKEST ASPECT OF THIS ERA OF DARKNESS

By DR. ISRAEL H. LEVINTHAL

ONE of the most fascinating narratives of the Bible is the one that describes the plagues that came upon the land of Egypt in the days of Israel's bondage. Many of us fail to understand the deeper significance in that Biblical tale. We have here a poetic portrayal of a decaying civilization, the natural consequences that had to come upon Egypt as a result of a system of economic, political and social life that made Egypt thrive at the expense of enslaved and tormented human beings. There was blood and filth and pestilence—aye, one plague describes it all—*darkness*, a thick darkness came upon the land, a darkness that was felt by every one.

Now the Rabbis ask a very odd question. *Me-he-chan Haya Ha-choshech Hahu*, "Whence came this darkness?" And the answer is even more mysterious. Rabbi Judah answered: "It came *Me-choshech Shel Matah*, from the darkness of the lower regions." Rabbi Nehemiah answered: "No, it came *Me-choshech Shel Maaloh*, from the darkness of the higher regions." What could these sages possibly have meant by the apparently meaningless discussion?

It seems to me that we have here a penetrating study of the tragic events that led to the final destruction of a once mighty and powerful nation. "Whence came this darkness that overwhelmed the land and people?" One rabbi, studying what happened, answers: "The darkness came from the lower regions. The masses, ignorant, vulgar and cruel,—the lowest elements, the scum of society, were filled with greed and hate, and thus brought the tragedy upon their nation."

"Oh," replies the second rabbi, who seems to have a clearer eye as to what really happened. "You are mistaken. Had the darkness come only from the lowest elements of society it would not have been so tragic. Had the higher elements, the intellectuals of the people, remained free of the darkness, there would have been some hope for

the eventual salvation of Egypt. The tragedy there was that the darkness came from those very elements from which one would least expect it, — from the higher strata of society, the educated, the learned, the students and teachers in the halls of learning, the priests in the temples of their religion. These became the sources of darkness, these were the ones who taught and preached that cruelty and bondage, that hatred and bloodshed were the norms of a people's life, were the tests of a people's greatness. When the darkness comes from above, then no hope remains!"

This striking comment comes to my mind as I look about me and study the world situation today. We see in many lands the re-appearance of the ten plagues, blood flowing like water, the sword unsheathed, pestilence and filth rampant, — the black plague of darkness enveloping every one and everything.

Here, too, we must ask ourselves: "Whence came this darkness?" We have witnessed periods of recession to darkness before. We have, however, always consoled ourselves that the darkness came from below. "Wait till education spreads its beneficent influence," we were told. "Wait till the masses, the lowly and ignorant, see the rays of light, and then humanity will no longer be afflicted with the curses and plagues that weigh upon them today." How disappointed we, of this age of enlightenment, have a right to be! The darkest aspect of this era of darkness that envelops the world is just this,—that the darkness comes from above. It is from these very sources, the higher strata of society, that we behold the clouds of darkness emanating.

But, you will tell me, that cannot be. Education and learning cannot go hand in hand with cruelty and hatred. You make a grave mistake. The Egyptians, too, had their schools, their books, and their libraries. The Rabbis tell the story that when Moses appeared before Pharaoh and said that he came in the name of the God of Justice and Freedom, the king answered: "Who is this God? I have never heard of him before. Wait, I shall go to my

(Continued on page 23)

*Excerpt of a lecture delivered at the Brooklyn Jewish Center on Friday evening, December 31, 1937.

THE BACKGROUND OF RUMANIAN ANTI-SEMITISM

(In December of 1936 Mr. Speier, as Executive Secretary of the United Rumanian Jews of America, presented the following report on the Jewish situation in Rumania to the Administrative Committee of the American Jewish Congress. It gives such an illuminating—and prophetic—picture of the background of the present anti-Semitic upheaval that its publication at this time will provide a better understanding of what is happening in Rumania under Goga—EDITOR).

It can be said without exaggeration that three quarters of those who make up Roumanian public opinion are anti-Semitic, mirroring Hitler in their fashion. The Judiciary, the Military, the University professors, the members of the Chamber of Commerce and Industry and the Roumanian intellectuals are today seething with anti-Semitism. The extraordinary propaganda spread by German agents throughout the country is primarily responsible for this state of affairs. The difficult economic situation with which Roumania has to struggle is an important contributing factor. To understand why Nazi propaganda has made such great strides in Roumania, endangering the very existence of one million Jews, it will be necessary to present a short historical review of the Jews in Roumania.

Before the World War the Roumanian Jews, though subject to all obligations imposed by the government, including military service, were however, considered foreigners, and were subject to expulsion from the country, and to laws restricting their activities. The only avenues left open to them were business and industry, and, in the intellectual domain, medicine and the press. Anti-Semitism was a government prerogative, practiced and promulgated by the aristocratic classes, in order to retain for themselves all government privileges covering the various administrative offices and the agricultural fields.

When the war ended Roumania's stature grew with the annexation of Bessarabia, Transylvania and Bucovina, increasing the territory of 18,000 square K.M. to 300,000 square K.M., and the population from 8,000,-

By HERMAN SPEIER

000 to 18,000,000. In keeping with the peace treaties, and for the protection of the minorities (there being 4,000,000 Christian minorities besides the one million Jews), a new political constitution had to be set up. In thus being compelled to accord citizenship rights to the Christian minorities, the Jews could not be sidetracked.

The Roumanian Government classes, whose political policies were anti-Semitic before the war, then agreed to accord emancipation to the Jews, who therefore became Roumanian citizens. However, the anti-Semitic attitude of the government as well as of the intellectual classes, remained un-

changed and long before Hitler's advent into Germany there were in Roumania constant anti-Semitic agitations and excesses. The Cadaver question in the medical colleges, the Oradea Mare devastations, the Borsha fire, excesses against the Jews in the trains, beatings in the parks and streets, etc., will forever be poignantly stamped on our memories. Thus, when Nazi propaganda made its appearance it found fertile ground. Today the situation is exceedingly grave. Observers are convinced that Roumania is the next country to follow in Germany's footsteps.

And how is this dynamite planted?

(Continued on next page)

THE REASON FOR THE GOGA REGIME

(The editorial below was originally published in "The Churchman," Sept. 1937).

ACCORDING to an astonishing statement, printed in a special despatch from Bucharest in the New York *Herald-Tribune*, the supreme head of the Greek Orthodox Church in Roumania, Patriarch Miron Cristea, called upon his fellow Christians to inaugurate an anti-Semitic campaign. The concepts of Christian duty, as set forth by the patriarch, while unfortunately not novel, are shockingly revealing coming from one in so responsible a position. The statement, published originally in the Bucharest daily *Curentul*, and copied in the entire national press of the country, follows:

"The Jews have caused an epidemic of corruption and social unrest. They monopolize the press, which, with the aid of foreign help, permanently flays all the spiritual treasures of the Roumanians. One feels like crying with pity for the good Roumanian nation, whose very marrow has been sucked from its bones by the Jews.

"To defend ourselves is a national and patriotic duty, not anti-Semitic. Lack of measures to get rid of this

plague would indicate that we are lazy cowards who let ourselves be carried alive to our graves.

"Why should the Jews enjoy the privilege of living like parasites on our backs? Why should we not get rid of these parasites who suck Roumanian Christian blood? It is logical and holy to react against them.

"To dislocate Arabs from their homes in Palestine for the sake of the Jew is neither right nor humane.

"The duty of a Christian is to love himself first and to see that his needs are satisfied. Only then can he help his neighbor if he approaches him with a clean soul and in a spirit of good neighborliness."

Said the *Herald-Tribune* correspondent in comment on the statement:

"In view of the enormous influence of the clergy in Roumania, nearly 90 percent of whose population are profoundly devout peasants, the patriarch's declaration of war against the Jews is expected to intensify considerably the anti-Semitic feeling prevailing in this country."

"Nowhere else in the world, so far as we are aware, has the leader of a Christian communion made so black

(Continued on page 22)

First there are the 100% anti-Semitic parties, including the Vaida-Goga-Cuza Iron Guard, and the George Bratianu factions, which advocate a government program for the economic as well as the physical extermination of the Jewish population. These parties are not far from having control of the reins of government.

As I have already said, public opinion is in a great measure in sympathy with this program.

Those who are not anti-Semitic are, sadly enough, very few in number. Even the Peasant Party supports a platform limiting the activities of the Jews, so that the places occupied by the Jews would become available to the non-Jews. The difference between the 100% anti-Semitic parties and the other semi-anti-Semitic parties is that the first cry for the immediate elimination of the Jews, even if force and violence have to be employed, while the semi-anti-Semites are gradually accomplishing these eliminations by more subtle methods.

The government program, patterned on Germany's, would immediately expel the Jews from all intellectual fields: the press, medicine, law and engineering, and then would come business and industry.

Should the King call into power one or more of the anti-Semitic groups the direst hardships and sufferings would descend on the Jewish people, and a fate worse than that of the German Jews would be theirs. In penury and destitution they would be compelled to emigrate—but where? What doors remain open to them? The gravity of the situation is constantly increased by German propaganda and the organization of the Roumanian people into a political body hungry for a prey, with the inevitable victim the Jew.

The Hitlerites are employing all means and methods of influencing King Carol, professedly pro-German, to bring about an anti-Semitic Government.

Ever since King Carol II returned to Roumania in 1932, the old political parties have become weaker from day to day. The young George Bratianu withdrew from the Liberal Party, Goga withdrew from the Averescu Party, and Vaida withdrew from the National Peasant Party, so that these groups were split up and divided. Vaida joined hands with the Iron Guard

and Goga fused with Cuza. This political havoc was delicately maneuvered by the King in order to keep the upper hand and control the political parties to suit his convenience and ambitions. Titulescu, who favored French policy, was eliminated from foreign office, so that the King could have a free hand to deal with Germany. Vaida and Goga are in league with Germany, and if called into power, anti-Semitism will be the anchor for its new orientation. The King stands ready to accept a pro-German government at any opportune time, and is also ready to bring into power the Vaida-Goga combination.

Roumania has a Constitutional form of government. But the truth of the matter is that it is under a dictatorship behind a constitutional curtain. The dictatorship comes from above, and even though the government officials might wish to do something, they are powerless.

The economic situation in the country is daily becoming worse. The numbers of Jewish unemployed is rapidly increasing the ranks of the "luftmenschen." They are fleeing the country places and villages, seeking refuge in the cities, thereby only contributing to the over-crowded conditions and adding to the misery and poverty.

The Jewish banks of the past are almost extinct. These institutions, which played so great a part in the commercial life of the Jewish merchants and small industries, have been ruined through government and political machinations. The Banca Nationala (the National Bank), which is government managed and controlled, reigns supreme. With the Jewish banks such as the banks of Marmarosh, Bercovici, Wachtel Banka Moldova, etc., out of the way, the Jewish merchants and industrialists are left at the mercy of the Banca Nationala, which not only denies them credits, but refuses to discount their notes. Through such malevolent methods the ruin of these merchants and small industrialists is assured, as is their expulsion from the business world. Their place is to be filled by non-Jewish operatives, subsidized by the National Bank and run by politicians or political henchmen.

The few Jewish cooperatives set up by the Joint Distribution Committee have very small resources, and their help to the Jewish business man is negligible. The loans are too small

and too limited to be of any value except to the small artisan.

Little by little the Jews are thrown out of all public occupations as well. They are not admitted to manual schools nor on the faculties except on a restricted basis. Those who do gain admittance however, are soon compelled to leave, due to the terrorism spread by the students.

The country is in the grip of an organized terroristic band, the head of which is the notorious Corneliu-Zdrelea-Zabrinisky-Codreanu, whose mother was a German, as well as of other organized and armed gangs under the leadership of the Cuza-Goga National Christian Party. Their aims and purposes are to terrorize and intimidate all liberal minded people of the country, and the Jews in general, through their hundreds of newspapers, pamphlets and magazines, openly inciting them to riot, and even murder, without interference from the authorities. There is a censor to check on publications before they are permitted to go to print. The censor keeps his eyes wide open on the liberal newspapers only, permitting the Nazified poisonous propaganda to go on unmolested.

These armed and uniformed gangs of the Iron Guard, and Cuza-Goga's blue shirts, demonstrate against the Jews and devastate their property without the slightest interference from the authorities. They were and are the monster created by the various governments who house and feed them in their so-called Caminnuri Universitare, sustained and maintained by public funds. These monsters get out of control and turn against their masters. And though these masters at times try to rid themselves of them they find this difficult, for the yeast has already fermented, and though decrees are issued by the Ministers of Interior to dissolve the uniformed and armed units, and close up their various camps and clubs (maintained and sustained directly or indirectly by the authorities) these prove of no avail. It is understood, however, that all these orders and decrees are mere gestures to throw dust into the eyes of the outside world. These gangsters are seen at the railroad stations and on the highways in trucks, demonstrating in uniform and with the Swastika flags in full view, and giving the Nazi salute to all passersby.

Hon. Ormsby-Gore Answers Questions

(In its last issue the REVIEW published the opening address of the Hon. W. Ormsby-Gore, Secretary of State for the Colonies, before the Permanent Mandates Commission of the League of Nations during the discussion on the partition of Palestine. Below are several extracts from the chapter of the Commission Report covering the questions put to Mr. Ormsby-Gore by members of the Commission, and the answers of the Colonial Minister.)

Could Partition Establish Harmonious Relations with the Arabs? Would It Solve the Arab's Fundamental Opposition to Zionism?

M. PALACIOS said he agreed with the accredited representative regarding his interpretation of "civil right." He only wished to lay stress on certain other statements by Mr. Ormsby-Gore which seemed to him of fundamental importance for forming an opinion on the proposed solution. It seemed clear to all that the mandatory Power thought it impossible to continue to apply the mandate. The facts and reasons on which that decision was based were quite clearly set out in the Royal Commission's report. At one time M. Palacios had thought that, despite the risk that the Balfour Declaration might disappear at the same time as the existing mandate, a vigorous effort would be made to maintain it; but he had learned, on the contrary, that there was a question of "annulling" it. It was true that the intention was to substitute for it a Jewish State which, though doubtless small, would be independent. In those circumstances, it was necessary to know what probability there was of ensuring the future peace of Palestine—in so far as it had been found impossible so to do under the terms of the Balfour Declaration—by the creation of a Jewish State, which, in addition to the disadvantages of its immediate proximity, would mean a loss of territory for the Arabs. Would it be possible, with the new method, to achieve conciliation and the establishment of harmonious relations?

M. Palacios agreed with Mr. Ormsby-Gore as to the necessity of taking into account the aspirations of the Jews. He agreed with him also that

the doors must be opened as wide as possible to emigration from Central and Eastern Europe. He also recognized that Jews and Arabs lived in peace and harmony in countries such as Iraq, Egypt, and Syria and indeed also in Palestine itself, particularly before the mandate, and in the Jewish communities that had existed prior to the advent of Zionism. Would the proposed solution strengthen those good relationships? It must not be forgotten that, in view of the smallness of the Jewish State, it would obviously not provide a settlement of the whole problem. Even if it were intended, in peopling that State, to make the utmost possible use of industrial and agricultural scientific resources, not more than two million persons could live there.

On the other hand, would the fundamental problem of the Arabs' opposition to the "Statute" be solved? Was it possible to reconcile with the proposed solution the principle of Arab unity to which such prominence was given in the Royal Commission's report and that of "sovereignty" (the report states on page 394 that "the Arabs must acquiesce in the exclusion from their sovereignty of a piece of territory long occupied and once ruled by them?" If satisfaction were not given to the Arabs on a point which the representative of the mandatory Power himself considered essential—namely, the Statute; a problem that was undoubtedly more important to them than immigration—was there not a danger that the conflict between the two elements would be intensified rather than mitigated, and also that the situation of the Jews would be made worse through the reawakening of anti-Semite or irredentist movement where such movements had never existed or had fortunately disappeared?

Mr. Ormsby-Gore Replies

Mr. Ormsby-Gore agreed with M. Palacios that the territory proposed for the Jewish State was small. With any other people in any other conditions, it might prima facie be said that the territory was so small as to amount to very little. But, small as the territory might be, they had to recognize what the Jewish people were. Scattered throughout the world, they were a

people with immense financial resources, a people with a remarkable intensity of purpose, a people who for generations had been intensively educated and had shown remarkable skill in economic activities of every kind. More important than all, the Jew throughout the world had an interest in Palestine.

There was no analogy therefore with the case of British migration to Canada or to Australia. The Jews were a homeless wandering people, seeking to leave some of the countries in which they now dwelt, and concentrating their minds and their eyes towards the fullest intensification of their development in Palestine. Parallels with what had happened elsewhere, and at other times in history would not help very much. He was confident that, given a Jewish State, there would be most intense endeavor inside that State, however small it might be, and a very large increase in the Jewish population.

Mr. Ormsby-Gore entirely agreed with M. Palacios that the fundamental question was that of status. That was more important than anything else. It was the dream of the Jews—the same dream that they had had in the days of Cyrus, when they were in exile in Babylon—to get back to Palestine and to find once again, not merely a National Home, but a Jewish State. They wished to be, not a minority, but a majority in that State, and to show that, in addition to providing other countries, such as Great Britain, with able administrators, Governors and the like, they could also do the same for themselves. Therefore, from the Jewish point of view, status was all important.

Equally, from the Arab point of view, status was all important. What was the feeling of Arabs throughout the Arab world? Why had they risen against the Turks in the War? It was because they desired to re-create their independence. They believed in their past and in their future as a race and as a civilization. Therefore, they concentrated on status. He did not think the Arabs would like being the subjects of any mandatory Power, with or without the Jews. From time to time, Trans-Jordan sought to emancipate itself from the mandatory system. Syria was on the point of being emancipated. Iraq had been emancipated, Egypt, not

strictly an Arab State, but an Arabic-speaking State, was not a Member of the League. It was the dream of every Arab to have independence.

Under Partition Would the Arab Tendency Be to Extinguish the Jewish State?

M. Palacios' next question was whether the little Jewish State would be a focus of irredentist ideas among the Arabs. Would they desire to extinguish the Jewish State once it was set up?

Reply

Mr. Ormsby-Gore did not think they would. He believed that the Arabs realized in their heart of hearts, though they would not admit it, that the pressure of Jewry throughout the world on Palestine was such that, quite apart from any question of international right, the Arabs would inevitably have to deal with the facts as they existed at the present time, and recognize that the Jews would never give up their hope to found a State in Palestine. Consequently, he thought that the Arabs would make the best of what from their point of view might be a bad job, and would settle down to work together. But they would not work together now under a Mandate.

He believed that in the early years, quite apart from British responsibility for the Holy Places, and for her continuing responsibilities as a mandatory Power in Palestine, the United Kingdom would have to have sufficient force in Palestine to make the treaties with the new States effective. But above all, there would have to be the definite acceptance by the League of Nations as a whole of the plan as a final settlement. If all the countries in the League of Nations accepted it as a final settlement, he believed that final settlement could be assured.

M. Palacios had referred to what he called the disappearance of the Balfour Declaration. What after all, was the Balfour Declaration? Was it not a series of sentences, a declaration, made in special circumstances of a policy that was to begin? The Balfour Declaration in itself was not a final settlement or a final solution. In his Majesty's Government's view, the mere fact that the Royal Commission had reported as it had done, giving prominence to the possibility of a Jewish State at an early date, transformed the Balfour Declaration from

a Declaration regarding the beginning of a policy into a policy of which they could see the end—namely, the settlement of an independent sovereign Jewish State. That, certainly, was the conception in Lord Balfour's mind—it was challenged by others, it is true—at the time—and the Balfour Declaration was the reflection of that conception as far as it could then be carried.

Would the Arabs Voluntarily Leave the New Jewish State Established by Partition?

Mlle. Dannevig said that, having listened to the eloquent and optimistic statement of Mr. Ormsby-Gore, she wished she could share his optimistic views of what would happen after the political difficulties had been overcome by the partition scheme: But some years previously, she had listened to an equally optimistic statement by the accredited representative regarding the protection of the minorities in Iraq, when the question of the emancipation of that territory was discussed at the twenty-first session of the Mandates Commission.

She had one small question to ask. Was there any hope that Arabs would wish to leave the Jewish State, where they would have a better chance of livelihood than as settlers in a poor country which would have to be developed with all the toil and difficulty which fell to the lot of settlers in new countries?

Reply

Mr. Ormsby-Gore said that, if he had been over-optimistic, he was only giving his opinion. Perhaps he was wrong. He had given the reasons for his opinion and must leave it at that. He could not prophesy: he could not give guarantees.

With regard to the transfer question, nothing was more remarkable in the history of the last few years in Palestine than the complete confounding of all those who took what might be called the economic interpretation of history. Undoubtedly, Jews had poured millions of money into Palestine. They had benefited not only themselves but the Arabs economically; and yet, in spite of the Arabs having better economic conditions than they had ever had before, their intensity of hostile feeling had increased rather than diminished. As he had said before, the Arabs would rather be poor without the Jews than rich with

them. He had always taken the view that men sacrificed their lives and rose in rebellion and engaged in war, not for economic reasons but for reasons of race, of sentiment, of religion, and that those passions in the human heart were far more powerful than economic interests. They always had been, and always would be. Men aspired to political liberty, to freedom, to the development of their own civilization, to the conservation of their position in the world; and they fought for those things, and not for a better material life.

As to transfer, Mr. Ormsby-Gore quite agreed that, if it were a case of moving the Arabs long distances to a strange country, transfer would indeed be difficult. But these people had not hitherto regarded themselves as "Palestinians," but as part of Syria as a whole, as part of the Arab world. They would be going literally only a comparatively few miles away to a people with the same language, the same civilization, the same religion; and therefore the problem of transfer geographically and practically was easier even than the interchanges of Greeks and Turks between Asia Minor and the Balkans. He was quite satisfied that not all the Arabs would wish to leave the Jewish State: some would realize that they would have opportunities in the Jewish State. But that some would want to leave on grounds of sentiment he equally had no doubt; and, if homesteads were provided and land was prepared for their reception not too far from their existing homes, he was confident that many would make use of that opportunity. It would be one of the first duties of the mandatory Power, if the League approved of its proceeding with that plan, to make an intensive survey of Trans-Jordan with a view to ascertaining how much it would cost, and where such homesteads could be provided.

Would the Jewish State Be Able to Maintain its Territorial Independence?

The Chairman, M. Orts, said that he was by no means convinced that, within the general limits indicated by the Royal Commission, and with the servitudes with which it would be burdened, the Jewish State would be "capable of maintaining its territorial integrity and political independence," even if the former Mandatory became its ally. Moreover, in view of the political inexperience of the majority of

(Continued on page 21)

A BOOK ABOUT OFFSIDE JEWISH CHARACTERS

A review of Fritz Heymann's "Der Chevalier von Geldern, Chronik vom Abenteuer der Juden."

By MARK SOLITERMAN

LIKE the Spanish refugees of the fifteenth and sixteenth centuries, some of the German Jewish refugees have found a haven for their souls and bodies in civilized Holland. The "Querido Verlag" of Amsterdam has been publishing books written by German Jewish refugees which will remain as characteristic of the present German barbarity as are the books of the Jewish victims of the Inquisition. There is in these works a search for a new Jewish philosophy, for a solution of the Jewish woes. Dr. Heymann's theme is a study of quaint, rebellious, but original characters, lost and bewildered in a world to which they attempt to become adjusted.

The character of Von Geldern is fascinating. Doctor, Rabbi, Cabbalist, Spiritist, Chemist, Adventurer, Chevalier and what not, he is basically a good man and even a Jew at heart. He stands incomparably higher than his contemporary knavish Casanova. There is also the magnificent hapless figure of the pretender to the Portuguese throne, Antonio of Portugal, the tragic governor of St. Thomas island, so human, so logically driven to his doom, the uprooted American-born magician, "Philadelphia," proud of his native land, Picard, leader of the gangs of robbers and highwaymen, Mendoza, founder of modern boxing, a primitive, but possessing nobility, the romantic Conquistadores — all-engrossing shadows.

Dr. Heymann evolves his own theory of Jewish historiography and pleads at the same time for a broad unifying Jewish policy of *grossen Stils, im Weltfront*, using Dr. Herzl's expression. He wants a Jewish policy which will make the sixteen million Jews a respected people, a power.

Dr. Heymann finds that since the loss of their statehood the Jews have had no real Jewish policy. First they let God make and direct their policy, with the coming of Messiah the ultimate goal. Later, during the Middle Ages, when the Jews were segregated into ghettos, the law ruled the life and policies of the Jews. The leadership

was divided between the scholars and *Hofjuden*, Jews attached to the princes' courts. The emancipation did not change the situation. Jews began to look now for the intervention of the nations in their favor. They had no broad policy of their own, there was no political idea for which Jews could fight as Jews.

That is the reason a recession from Judaism begins with the emancipation, until, after a century of experience, the Jews discovered that what the world cares for is the emancipation of the man and not the Jew.

Herzl is the first to introduce a Jewish policy, but its aims are limited to the obtaining of a country, and are only a partial solution to the Jewish problem as a whole. Dr. Heymann pleads for the extension of Herzl's idea to a broad, all-embracing policy which will make the Jews a political factor in the world.

With these premises in mind Dr. Heymann criticizes the Jewish historiography and literature. History, he says, does not deal with virtuous men only. Adventurers and rogues are also part of a people, because "a hero is one who achieves the impossible, who overthrows the unshakable, obtains the unattainable, catches the unseizable and forces the monstrous." The nearest to the people is the highwayman, the mercenary, the rogue. But the Jewish historiographer excludes everyone "who disturbs the brave citizen's peace and who does not honor the Jews." They exclude all men who have left the Jewish environment, and recognize them only when they have risen to the highest positions in their country. For those who have not been so elevated there is no pardon; for them there is only a dead silence.

The Jews are keeping their history clean, Dr. Heymann writes, because they are always on the defensive. Thus, from the pen of the Jewish historiographer, the way of the Jewish people appears as a progression of un-

told greatness, but the story grows wearisome, because it excludes the actual experience of the individual. Dr. Heymann consequently wants to include in the history of the Jewish people all those who are of Jewish descent, even though they are entirely alien to Jewish life and to the Jewish community.

He deplores further that the Jewish literature does not include stories of adventure for children, and that such tales must be taken from other people's literature. This, in his opinion, makes Jewish youth believe that there are no adventurously heroic types among Jews. Yet there are many personalities of this character. They are simply ignored by Jewish writers and historians. Dr. Heymann believes that Jewish history would have taken a different course had it been differently written. He promises to substantiate and develop this theory in his next work.

* * *

Dr. Heymann is pointing to some of the unfortunate features of the Jewish political and cultural life, but his writing sounds like a reproach. He formulates certain objections but in too abstract a manner. An historian cannot afford to be abstract; he must prove that under the prevailing conditions which were or are forced upon the Jews there is place for another policy, for the policy which Dr. Heymann desires. It does not help much to accuse a crushed, lonely, unhappy people of failures which are imposed upon them. It is hard to see a world policy of the Jews in the Middle Ages, it is hard to visualize Jewish action without the sympathy and assistance of the civilized nations. Abstract, rather metaphysical thinking leads Dr. Heymann to other mistakes. How can the Jews produce a Jewish literature for children without a Jewish education, without Jewish schools? Jewish children are educated in the schools of the national dominant majorities, and

(Continued on page 22)

THE START OF A NEW ANTHOLOGY OF JEWISH LITERATURE

A Review of Rabbi Goldman's "The Golden Chain"

By DR. ISRAEL H. LEVINTHAL

DOCTOR Solomon Goldman, one of the most gifted men in the American Rabbinate, has undertaken an ambitious program, which, judged by its first fruit, will prove of tremendous value in giving the American Jew an understanding and an appreciation of his priceless cultural heritage. "The Golden Chain" (Bloch Publishing Co., N. Y.), is the title that he gives to this work. It will consist of five volumes and will endeavor to bring to the Jew in very popular fashion the whole range of Jewish literature, beginning with the Bible and coming down to the works of our own day. Volume I—Part I has now appeared, and justifies the praise that has already been given it. It covers the Five Books of Moses and the earlier Prophets. Each of the books is treated under several different headings. First there are the contents, followed by a list of striking words, phrases or passages that are often quoted and which are most likely to impress themselves upon the mind of the reader. The authorship, style, philosophy and influence of each book is then briefly considered. In some instances a special section is devoted to a resume of the historical material contained in the book under discussion.

It may appear strange to many that Dr. Goldman gives so much space to a list of words and phrases in these Biblical books. We must remember, however, that the Bible, even in its English translation, is unique not only as a source book of the early history of our people, or of the ethics and religion of the Jew, but also as a work of literature,—indeed as one of the greatest literary productions of all the ages. There are words and phrases in these books that have become classical gems, quoted by poets, philosophers and orators in all languages. In culling for us these excerpts Dr. Goldman helps to give the reader an added appreciation of the literary value of these Biblical books.

In the brief discussions dealing with the authorship and the history of each book, Dr. Goldman presents the re-

sults of modern scholarship as well as the views of the traditional commentators. He does not hesitate, however, to point out the errors in the conclusions of many of the modern critics, especially of those which "owed their birth much more to anti-Jewish prejudice than to critical scholarship."

We look forward to the appearance of the remaining volumes, especially of those which will deal with the later literary products of our people, so little known to most Jews today. The work will be especially useful to junior and adult study groups, eager to become more familiar with Jewish literature through the ages.

OTHER NEW BOOKS

Midot Ha-Battim, Commentary on Mishnah Midot, by Joseph Doktorowitz.

THIS is a unique work by a unique figure in Brooklyn Jewry. Mr. Doktorowitz, one of the older Hebrew pedagogues, now teaching in the Tiphereth Hagroh Talmud Torah on Howard Avenue, is known not only for his fine learning and saintly character, but also because of an ideal that animated his whole life, the popularization of a knowledge of the Holy Temple that existed in Jerusalem.

When the writer of these lines was a young child, he was already privileged to see a model of the Holy Temple which Mr. Doktorowitz made, and which he then exhibited in Philadelphia. Hundreds of people viewed it and marvelled at the beauty and exactness of the miniature Temple. The model, however, was destroyed by a fire that devastated the building where it was exhibited. Only lately, Mr. Doktorowitz completed a new and much improved model, which he hopes soon to exhibit to his many friends. While working on this model he had to make a thorough study of that tractate in the Talmud which deals with the description and the measurements of the holy buildings. Mr. Doktorowitz has

now published the text of this Mishnah, together with two commentaries, *En Yosef* and *Yad Yosef*, in which he displays fine scholarship and a thorough mastery of this entire subject. As an appendix, and for the benefit of those who cannot understand the Hebrew, he has added a chapter in Yiddish, describing in detail the buildings, the courts, gates and halls of the holy Temple. The book will be welcomed by all who are interested in the history and architectural structure of the building that was the center of Israel's spiritual life for so many centuries.

* * *

Tragedy of the Ages — Anti-Semitism, the Root, Cause and Cure, by Max Hunterberg. With an Introduction by Henry Smith Leifer, Association Press, N. Y.

AS Mr. Leifer, the Executive Secretary of the Universal Christian Council, says in his well-written introduction: "Active anti-Semitism was present even in the days before the war; but its advocates were beneath contempt . . . But, unfortunately, those who know what is going on, as a result of the strains and stresses set up by the World War and the subsequent depression, realize that such a book is a timely one just now."

From the titles of the chapters that make up this book, one can get a fair idea of the method and manner the author has adopted in treating this vital subject: "Origin of Christian Anti-Semitism," "Representative Jewish Views of Jesus," "Misinterpretation of Judaism and the Talmud," "Opinions of Great Men About the Jews," "Hitlerism Rooted in Religious Prejudice," "The Aryan Race Myth," "Hitler's Deadly Propaganda," "The Crime of Silence," "Non-Jewish Views of Anti-Semitism."

Mr. Hunterberg lays too much stress upon the religious roots of anti-Semitism, ignoring the more intricate economic causes that underlie the entire problem. It is good, however, to

(Continued on page 23)

AN OLD, OLD FACE

By MILTON J. GOELL

HE years have writ their story
on her face,
And in those wrinkles one may
read a life.
In those old smiling eyes, reflecting
four
Score years of thinking, doing, seeing,
and
Already looking to that silent shore
Which fades into the reaches of eter-
nity—
In those tired eyes I read an old, old
tale—
The tale of man, since when the first
man looked
Into his heart and knew that he was
born
For tears and laughter. Here, inscribed
upon
The parchment of a skin, are love and
fear
And passion, hate and hope, the
bounding joy,
The heart-devouring grief, the beauty
and
The canker of it all; the heaving vast
Titanic struggle of the soul against
The soul, the groping upward towards
the light,
The climbing, pressing, writhing af-
ter truth,
The reaching for the things we cannot
touch,
All, all, all, all—the sad heart-rending
tale
Twinkling with glimmerings of eternal
light—
All writ upon the remnants of a face.
Once those dim kindly eyes were lit
with bright
Expectancy—the future all a thing
Of pulsing hope, an Eldorado paved
With golden dreams. Then those old
arms held fast
A sweet, dear dream, more sweet,
more live than life,
Clung to a lover's neck, and that grey
cheek
Was brightened with warm kisses.
Joyously
The years slipped by, and on that
seared old breast
Slept little children, beating on the
heart
Which beat for them—and all the
world was like
A garden bearing lovely fruit. And
then
More years slipped by, and that
smooth skin no more

Was smooth. Lo, grief took up its
lodging in
Those eyes. Life gave and took, was
kind and cruel,
One moment raised, the next cast
down,
All bitter-sweet, like to a twisted
smile:
And that old form looked down into
a grave,
And there beheld the life which she
had borne
With pain and fed with passion; and
then came home,
And vainly listened for a voice which
she
Would hear no more.

And so the bridge of life is crossed,
which leads
From eternity to dim eternity.
And that old face now lights with
wistful dreams
Of old, old days, with beating mem-
ories
Of faces one by one engulfed beneath
The waves of time; and bravely
looks upon
The shore to come, yet clings to that
sweet shore
Whence it must soon embark. Lo,
here the corn
Of life is ripe, and trembles in the
wind,
And waits the reaper's stroke.

"SEER, GO FLEE!" *

By CHAIM NACHMAN BIALIK

(Translated by Mordecai H. Lewittes)

GO flee -- But shepherds do not
flee!
Determined tread I've been taught by
my herd,
My tongue hath not learned timidity,
Like a heavy axe—so falleth my word.
If my strength has been vain, you bear
the disgrace;
My words could not pierce ears deaf-
ened by sin;
No anvil was found beneath my mace,
And my axe cleft wood that rotted
within.
No matter! Naught better of fate I'll
require,
I'll make my tools to my girdle fast,

And like a hireling without his hire
Slowly return as I came in the past.

To my home and its vales I'll wend my
way,
And a covenant make with the green
sycamore;
And you—like all rottenness and de-
cay—
On the wings of the storm will de-
sertward soar!

**Amos 7, 12.—The high priest warns
Amos, prophet, shepherd and sycamore-tender, that he must flee because
he has accused the priesthood of corruption.*

THE CANDLE AND THE STAR

By RABBI HARRY WEISS

COMPANIONS in one service,
The candle and the star,
Give forth their separate radiance,
One near, the other far.
One has the world for background,
The other a table spread

With Sabbath glow of silver,
Once precious to the dead.

Mayhap the star is lesser,
Than such a candle's light,
For dear ones gathered round it
On many a festive night.

WHY LAZARE CEASED CHAMPIONING DREYFUS' INNOCENCE

His Brother and French Biographers Forward An Explanation to the "Review"

By MARK SOLITERMAN

THE first article on Bernard Lazare was already in print, when the editor of the *Review* suggested that I clarify the reasons which determined Bernard Lazare to withdraw himself from the fight to free Dreyfus after initiating the movement to exonerate him. Neither this point, nor Lazare's scathing criticism of the Jewish bourgeoisie could be explained from the available material. To enlighten himself the writer consulted M. André Fontainas, the author of an authoritative and interesting study of Bernard Lazare in the new edition of Lazare's work on anti-Semitism, published by Crés, 2 vol. Paris 1934. M. Fontainas was kind enough to reply in the following letter:

"The intimate reasons which seemingly made Bernard Lazare retire from the Dreyfus case are by no means mysterious. The Dreyfus case is the most tragic episode of the fight waged against the Jews. When Lazare intervened and assumed the direction of the case, his adversaries claimed that this was not surprising: a Jew defending a Jew. It proved that the cause could not find any other defenders but Jews. Then Lazare withdrew. But knowing thoroughly the secrets and the files in the case, which had been handed over to him by Captain Dreyfus' brother, he in reality did direct everything, though inconspicuously. He informed Dreyfus' new defenders, supplied them with facts, spurred them on, and advised them. He remained the mainspring of the defense. The final triumph of Dreyfus' partisans (or of those who held in abhorrence the war waged against the Jews) is entirely due to his perseverance, to his admirable abnegation.

"His passionate criticism of the Jewish bourgeoisie was motivated first by his profound revolutionary sentiments and by the disgust he felt in seeing the Jewish bourgeoisie fail to side with Dreyfus, and to steal away cowardly in the grave hours of danger.

"He could not do that, he, who at that moment was making a name in literature, who had the courage to make sacrifices for what he considered

his duty. He lived in poverty and renunciation, thinking only of the justice due to others as well as to his race, from whom, until then he had been quite removed. The Jews were in his eyes good or bad men, like all others, neither to be more preferred nor to be more shunned. It was the prejudice directed against them which led him to consider himself a Jew, to declare himself a Jew, to devote himself exclusively to their defense without disregarding, alas, the wrongs and cowardice of which a certain class among them were guilty.

"That is all I know."

M. Fontainas also referred me to the brother of Bernard Lazare, Edmond Bernard. (The civil name of Bernard Lazare was Lazare Marius Bernard). M. Bernard writes as follows:

"I don't think that Mathieu Dreyfus had ever asked Lazare to withdraw himself from the case. Lazare would not have consented to do this, because to his mind the case merged with the defense of right and justice, and went beyond even the personality of Alfred Dreyfus. What had undoubtedly happened, although I have no recollection of this, is that Mathieu Dreyfus might have suggested Lazare's retirement because Lazare never wanted to hear of a Dreyfus pardon. As Peguy states, Lazare said that an innocent man could not be pardoned, and that Dreyfus had to be acquitted even if it was necessary for him to appear before fifty courts of law.

"Lazare never withdrew himself from the case. The Dreyfusists, as Peguy calls them, estranged themselves from him. They did not pardon him for having been the forerunner, the unmanageable defender of justice and truth, the witness of their failures, of their cowardice. The fear of a man whom nothing could stop when it was a matter of defending liberty and justice, had closed before him the doors of the publishers' offices and of the editors of newspapers. Besides this, at that time he began to feel the attacks

of the terrible and painful malady which carried him away in a few months and which he had undoubtedly contracted in the countries of Central Europe and of the Orient through which he travelled in order to study more intimately the terrible misery of the poor Jews there.

"As to his feelings towards the Jewish bourgeoisie, they may be explained exclusively by the contempt which he had for most of the members of this group, cowardly and voluntarily forgetful of their origin, indifferent to justice, full of snobbishness, and so eager to have people forget that they were Jews. He stigmatized them in his writings and in the *Fumier de Job*.

"I have regretted more than anyone that I have not collected, as you desire it, in one work all the writings of Lazare—his articles, letters, lectures and manuscripts. It would have been necessary to find a publisher who never presented himself, or, for want of a publisher, to assume the cost of publication."

Monsieur Bernard states in his letter that he is in possession of a large number of Lazare's manuscripts, which remain unpublished because of lack of funds.

Finally Monsieur Baruch Hagani was also consulted. Monsieur Hagani is the author of a distinguished biography of *Theodor Herzl* and of an illuminating study of the Jews in the French Revolution, *L'Émancipation juive*. Monsieur Hagani refers to his study of *Bernard Lazare* (1865-1903), Paris, 1919, particularly to pages 28-29:

"... Yet, the opposition that he met from his colleagues and his fellow citizens was nothing compared with that from his coreligionists. In order to enlighten yourself on this painful and humiliating point, you should read the fine *Histoire de l'Affaire Dreyfus* by Joseph Reinach, and especially read over again the admirable pages which Ch. Peguy dedicates to Bernard Lazare.

(Continued on page 22)

JEWISH EVENTS REVIEWED

By LESTER LYONS

THE sensational and extreme anti-Semitic policies pursued by the governments of Germany and Poland in the past few years have tended to obscure the fact that Rumania has also long been noted for its ill-treatment of its Jewish population. Recent developments in Rumania indicate that it may be only by a miracle that the plight of the 1,000,000 Jews in that land will not soon become as pitiful and degraded as that of their brethren in Germany and Poland.

The Rumanian government is now in the hands of the National Christian Party, whose leader is Premier Octavian Goga. Although this party received only 9% of the vote in the recent national election and is in general bitterly opposed by the green-shirt Iron Guards, which represents 21% of the electoral vote, both parties are strongly fascistic and anti-Semitic, and have agreed on a program of intensive anti-Jewish measures. Because of intimidation and violence the Rumanian Jews were unable to elect a single deputy to Parliament in the past election.

Measures already or about to be adopted by the Rumanian government threaten to extinguish Jewish participation in economic life. The principle adopted by the government is that Jews must everywhere be displaced in favor of full-blooded Rumanians. The licenses of Jewish inn-keepers and liquor dealers have been revoked, and the liquidation of their businesses has been required. Jewish doctors have been forbidden to serve on health insurance boards, and demand has been made by the Association of Hospital Internes that Jewish doctors be excluded from governmental employment and from practicing in Christian hospitals, and that a *numerus clausus* be instituted in universities. Jews have been forbidden to act in state-subsidized theatres or to deal in various commodities, including salt and gasoline. A number of newspapers published by Jews in some provinces have been suppressed. Jewish journalists have been deprived of railway permits. Some decrees will prohibit Jews from owning land, expropriate the present Jewish owners, and deprive all Jews who were naturalized after 1920 of their nationality. In the future at least

90% of the employees in industrial enterprises must be Rumanian. Jewish employees of the Rumanian Broadcasting Company have been dismissed, and Jewish firms have been barred from advertising over the radio. A decree has been issued which forbids a Jew to employ a non-Jewish servant under the age of 40 for the declared reason "that it has been established in many cases that Jewish employers engage young Rumanian girl servants with the intention of using them in the white slave traffic."

Premier Goga has said that Rumanian industry would "be reorganized on lines similar to those of fascist states," and that he intended "to clear out" all Jews in Rumania.

The Iron Guard, ordered by its leader Zdrelea Codreanu "to fight the entire Jewish economic force," has organized a "trade battalion" to drive Jews out of business. For that purpose it has formed a chain of cooperative general stores which compete with Jewish-owned enterprises by selling goods at cost prices.

The acts of the Rumanian government against the Jews are in flat violation of its obligations under the treaty of Versailles (by which its territory and population were doubled), and its present Constitution, adopted in 1923, which guarantee protection to the civil and political interests of minority groups. In view of this, the British and French governments have called the attention of the Rumanian government "in the friendliest manner" to their interest in the observance of the treaty. Since greater pressure by France and Great Britain may drive Rumania to ally itself with Germany and Italy, it is doubtful whether any effective steps will be taken by them to insure Rumania's observance of its obligations toward the Jews and other minority groups.

* * *

The British Government has issued a White Paper expressing a new policy toward Palestine which may eventually result in the scrapping of the plan for the partition of Palestine. Contemplating that "for some time to come any action taken will be only of an exploratory nature," the paper

holds out the dreary and disturbing prospect of perhaps endless delay in the solution of the political problems of Palestine.

The paper disclaims that the government is committed to the partition plan previously proposed by the Peel Royal Commission and announces that a "technical commission" will be appointed to "ascertain facts and consider in detail the practical possibilities of the scheme of partition." The new commission will have "full liberty to suggest modification" of the Peel plan "including variation of the areas recommended for retention under British mandate," and different "boundaries for the proposed Arab and Jewish areas." Numerous detailed questions bearing on all aspects of the partition plan are assigned to the new body for study. If its investigation will result in a scheme of partition "regarded as equitable and practicable" by the British government it will be referred to the Council of the League of Nations.

The White Paper has been severely criticized on all sides. Its chief effect is to continue the political uncertainty which has been injuring economic activity in Palestine and reducing that country's capacity to absorb more immigrants.

* * *

The situation of from 800 to 1000 Jewish immigrants, as well as that of other immigrants, in Brazil is being eased by the temporary suspension of an order for their deportation to Europe. As a result of growing Fascist activity in Brazil, investigation disclosed that these immigrants, many of whom had resided and carried on business in that country for several years, were illegally there. Many of them were refugees from Germany and had stayed beyond the period allowed by their visas. The reasons for the suspension of the expulsion order are said to be consideration for their plight and a desire on the part of the government to manifest to the world, and particularly to the United States, that although Brazil is now a corporative state it is not actuated by any Nazi or Fascist ideology. It is expected that a new immigration law will be en-

(Continued on next page)

acted which will give special consideration to those immigrants affected by the order.

This action by the government is particularly appropriate at this time in view of the increasing extension of Nazi activities in Brazil. During the past three years the number of Germans there has increased from 600,000 to 850,000. Most of them are under the control of the German government.

* * *

In celebration of the 50th anniversary of the Yeshiva and the Yeshiva College, 1000 delegates of Jewish communities attended a convention here held under the auspices of that institution. Governor Frank Murphy, of Michigan, warned the gathering that anti-Semitic forces were planning to establish special Jewish cities or ghettos in this country and to oust Jews from schools and government positions. He asked Jew and Christian to unite in safeguarding democracy, stating that the fulfillment of democracy was their common goal. Alben W. Barkley, majority leader in the United States Senate, lauded the Jews as "the racial gulf stream to warm the shores of all humanity from Moses to our present day," and urged that the people of this country be alert to prevent the growing of conditions which contributed to the loss of religious and political equality in other countries.

* * *

The Mexican Congress has adopted a bill which will seriously affect the status of Jews in Mexico and restrict their activities there. While the bill is directed against aliens generally it is expected that the Jews will be the chief ones to suffer from its consequences. The bill provides, among other things, that during their first 5 years' residence in the country aliens must live in special places assigned by the government and engage only in occupations allowed by the government; that all enterprises must employ at least 90% native Mexicans; that no new business licenses are to be issued to aliens; and that aliens who have not invested 20,000 pesos in enterprises within a year after their entry into the country are to be deported and their possessions confiscated for workers' cooperatives.

* * *

The Japanese authorities in Harbin, China, have arrested a number of Jews on suspicion of sympathizing with the Soviet government. The authorities also demanded that some Jews sign

oaths against the Soviet government which would have jeopardized relatives residing in Russia.

* * *

A Jewish Brides' Cooperative has been organized in Lithuania for the purpose of providing dowries for needy Jewish brides in that country. A member who is about to get married is given a dowry from a fund created by assessing each member 34 cents. Several thousand women are members of the cooperative. The organization has aroused such favorable interest that non-Jewish women in the country are planning a similar body.

* * *

Appointment of Jews to two important academic posts in England has recently been announced. Arthur Lehman Goodhart, a nephew of Governor Lehman, was elected Chairman of the law faculty of Oxford University. Born in this country, he is the first foreigner to occupy such a position, which is equivalent to dean in the United States. The other appointment is of Dr. Hirsch Lauterpacht to the professorship of International Law at Cambridge University. Dr. Lauterpacht is a refugee from Germany.

* * *

The importance of Hebrew and Yiddish in modern life is being illustrated by a requirement imposed in the French government service. Persons in that country studying for the diplomatic service will have to include those languages in their curriculum.

* * *

It is heartening to note that here and there in Europe observance by Jews of the tenets of their religion is received sympathetically by the authorities. Out of regard for the religious sensibilities of a pious Jew who is a station-master in a town in Czechoslovakia, railway and governmental officials have adjusted the operation of the railway there to his piety. The station run by this Jew will be closed, and no trains will stop there, on Saturday.

* * *

In Dublin, the Irish Christian Protection Association, a secret organization, recently embarked on a vicious boycott campaign against the Jews. This organization, however, has been severely condemned by the Dublin branch of Fianna Fail, the government party, which has demanded its immediate suppression. In a resolution branding the association illegal the

party stated: "The people of Dublin have always been the most tolerant people and we call upon them to ignore the scurrilous propaganda directed against the Jewish people in our midst." The activities of the association are already being investigated by the police authorities.

* * *

The economic restrictions and prohibitions imposed by the German government against the Jews have been steadily growing worse since the resignation of Dr. Hjalmar Schacht as Minister of Economics. While he was in office, Dr. Schacht espoused a policy of the development of foreign commerce with a minimum interference by the government, and accordingly, he continually opposed drastic measures against the Jews calculated to disturb the economic situation.

Lately, the government has intensified its drive to "Aryanize" Jewish firms and curtail Jewish commercial activities. Many Jewish butchers in Berlin and Frankfurt have been arrested on charges of violating a 1933 decree which forbids kosher slaughtering in Germany. Jewish physicians have been excluded from serving on social insurance boards. A decree has been issued which will prevent Jewish clothing firms from being established in Berlin. An impending measure will bar Jewish-owned stores from first class streets. Another will prohibit German Jews from traveling abroad except in the most urgent cases and unless those trips benefit German business.

Because these measures threaten to annihilate Jewish business activity and make the Jewish population public charges, the Council of Reich Representations of Jews in Germany, which speaks for the Jewish organizations in that country, has made an urgent appeal to the government against the continuance of its curbs on Jewish economic life.

* * *

The Polish government has presented to the Assembly of the League of Nations a plan in furtherance of its avowed policy of wholesale evacuation of its Jewish population. The proposal calls for the establishing of an international agency to finance the cost of moving 100,000 Jews from Eastern and Central Europe to South America. Adam Rose, the Polish delegate, said that the cost would be from three to five hundred million Swiss pesos.

(Continued on page 18)

BROOKLYN JEWISH CENTER ACTIVITIES

JOHN HAYNES HOLMES ON "JEWS AND CHRISTIANS — THEIR COMMON STAKE IN A TROUBLED WORLD"

At the forum on Monday evening, January 24th, we shall be privileged to listen to an address by the famous liberal preacher and orator, Rev. John Haynes Holmes of the Community Church. The lecture will begin promptly at 8:30.

Dr. Holmes will speak on the most interesting subject, "Jews and Christians — Their Common Stake in a Troubled World." This will be the annual visit the famous liberal preacher is making at our Forum.

We want to advise all our members to please come early. Admission will be free to members of the Center. A nominal charge of 25c will be made to all others.

AN EVENING OF HUMOR, SONG AND MUSIC

On Sunday evening, January 30th, at 8:30 sharp, the second Yiddish evening of this season will be devoted to Humor, Song and Music, in honor of the fiftieth birthday of the well-known humorist, Chaim Gutman (Der Lebediger) who is one of the outstanding Yiddish writers in the country.

Dr. A. Asen, our regular chairman, will introduce the chairman of the evening, the noted literary and dramatic critic, Dr. A. Mukdoni. "Der Lebediger" will be honored by the following guests who will participate in the program: the lyric poet, Abraham Reisen, Mr. Jacob Fishman, editor of the Jewish Morning Journal, Dr. L. Fogelman, president of the J. L. Peretz Verein, Dr. S. Simon, Mr. Jacob Krepliak, representing the Yiddish Pen Club of America, and the well-known poet Mani Leib. The famous Jewish actors Mark Schweid and Jacob Bergrin will read from the humorous writings of "Der Lebediger." The musical program will include Mr. Isador Savitt, accompanied on the piano by his daughter, Lola Savitt. His program will consist of popular operatic numbers and Yiddish Folk songs. Also the talented 'cellist Dorothy Siegel accompanied by Esther Elkins.

Admission will be free to members of the Center as well as non-membres.

GOLDIE MEYERSON AT OUR FRIDAY NIGHT SERVICES, FEB. 4th



Goldie Meyerson

At our late Friday evening services on February 4th, the speaker will be Goldie Meyerson, one of the outstanding personalities in Palestine life today. Mrs. Meyerson has just completed a tour of the United States and Canada in behalf of the Histadruth interests that are helping to build the Tel Aviv Port and otherwise to make the Mediterranean Sea an adjunct of Palestine.

Goldie Meyerson's early years were spent in Milwaukee. While serving as librarian in that city, she was suddenly impelled to "pull up stakes" and settle in Eretz Israel. Her vivid personality and her clear-thinking gifts of oratory in English, Yiddish and Hebrew, soon made her a vital factor in the councils of the Federation of Labor in Palestine, which contains more than a hundred and ten thousand members, an astonishing number for such a small country. When the British Royal Commission held its sessions in Jerusalem last year, one of the witnesses who made an extraordinarily fine impression was Mrs. Meyerson, who testified on the status of women's rights in Eretz Israel.

Shortly after her talk at our Center, Mrs. Meyerson will return to

Palestine, there to rejoin her husband, son and daughter.

Mrs. Meyerson's topic on Friday night, February 4th, will deal with "Life in Palestine at the Present Time."

RABBI LEVINTHAL TO PREACH ON INTERESTING THEME THIS FRIDAY NIGHT

On January 21st, at our late services which will begin at 8:30 o'clock, Rabbi Levinthal will preach on the subject, "The First Commandment—The Essence of the Jew's Conception of God." The sermon will deal with an interpretation of the Jewish God-Belief that should be of vital concern to men and women who are interested in the modern problems of life.

Rev. Kantor will lead in the congregational singing. Members and their families are cordially invited to attend.

COURSE LECTURES

The course lectures under the auspices of the W.P.A. Adult Education Project of the New York Board of Education are given on Tuesday and Wednesday evenings of the week. The class in Psychology of Personality Adjustment meets on Tuesday evenings, and Mr. Kaplan's class in Contemporary English literature meets on Wednesday evenings.

NEW TERM IN AFTERNOON HEBREW SCHOOL TO START FEB. 1st

The new term in our afternoon Hebrew School both in the five day a week and in the three day a week divisions will begin on February 1st. Members who have children, sons and daughters, of school age who are not receiving Hebrew instruction, are urged to enroll these children at once as students in our school. Children of non-members as well as members are made welcome in the school.

The parents are urged not to delay registration so that their children will have the full advantage of the term's work from the very beginning of Feb. 1st.

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Bogdonoff, Dr. M. M.

Dentist Married
Res. 275 Linden Blvd.
Bus. 1 Nevins St.

Proposed by Abraham Ginsburg

Davis, Jerome

Retail shoes Married
Res. 370 New York Ave.
Bus. 1480 Bedford Ave.

Proposed by Dr. Joseph Horowitz

Hinkis, Miss Anne

Res. 186 Penn St.

Kauffman, Mrs. May

Res. 686 Eastern Parkway
Proposed by Mrs. Chas. Fine

Kolbert, Stanley

Motion Pictures Married
Res. 50 Kenmore Pl.
Bus. 16 Court St.

Proposed by Samuel Strausberg

Lieberman, A. Joseph

Salesman Unmarried
Res. 605 Montgomery St.
Bus. Newark, N. J.

Proposed by A. Lieberman

Rosenbloom, Miss Rose

Res. 1321 Union St.
*Proposed by Frances Greenstein
and Barnett J. Greenstein*

Roslofsky, David

Groceries Unmarried
Res. 1519 Lincoln Pl.
Bus. 321 Albany Ave.

Proposed by Samuel Inkeles

Shipper, Isidor

Feathers Married
Res. 700 Crown St.
Bus. 119 N. 11th St.

Proposed by Max H. Levine

Westerman, Howard

Unmarried
Res. 296 Crown St.
Bus. Macy's - 34th St.

CENTER LIBRARY

The library of the Center is now circulating books of Jewish interest in Hebrew, English and Yiddish. Members of the Center and their friends who are interested in obtaining books for home reading are requested to please see our librarian Dr. Rabino-witz, who is at the library on Mondays, Tuesdays, Wednesdays, and Thursdays from 3:30 P.M. to 9:30 P.M. and on Sundays from 10:30 A.M. to 3:30 P.M.

NEXT MONTHLY PROGRAM MEETING OF SISTERHOOD ON MON. EVENING, FEB. 14th

The women of the Sisterhood are asked to reserve the second Monday afternoon in every month for the program meeting of their organization. The next meeting will be held on Monday afternoon, February 14th, at 10:30 o'clock. A fine literary program has been arranged. A book review dealing with Ludwig Lewisohn's recent published work will be given by Mrs. Louis N. Jaffe. Other numbers also are being arranged by the Cultural Committee of which Mrs. I. H. Levinthal is chairman.

The newly elected officers of the Sisterhood were formally installed at a well attended meeting which took place on January 10th. Mrs. I. Wiener, secretary, presented the report of the activities in the past year, and Mrs. Emily Rosenstein delivered an address on Jewish life in Eastern Europe. Rabbi Levinthal formally installed the following officers:

President Mrs. A. Witty
1st Vice Pres. Mrs. I. Lowenfeld
2nd Vice Pres. Mrs. M. Bernhardt
3rd Vice Pres. Mrs. Wm. I. Siegel
Treasurer Mrs. Hyman Rachmil
Secretary Mrs. I. Wiener

SISTERHOOD BOARD MEETING JANUARY 27th

The Board of Directors of the Sisterhood will hold an important meeting on Thursday afternoon, January 27th, at 1:30 o'clock. All members of the Board are cordially invited to attend.

SABBATH SERVICES

Kindling of candles at 4:45 P. M.

Friday evening services at 4:40.

Sabbath morning services, Parsha Yisro, will commence at 8:45 o'clock.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 3:45 P. M.

Mincha services at 4:40.

DAILY SERVICES

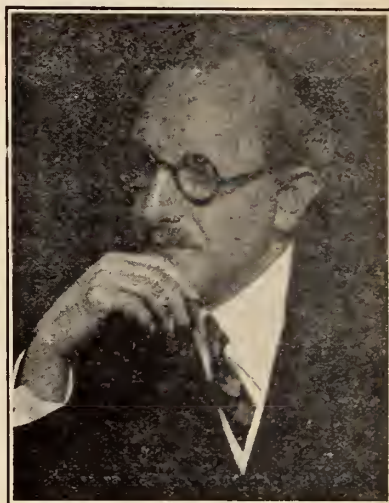
Morning services at 7:00 and 8:00 o'clock.

Mincha services at 4:40 o'clock.

The 50th Birthday Anniversary

of

Rabbi ISRAEL H. LEVINTHAL



Will Be Celebrated

at the Center

Sunday Evening February 13th

•

Subscription—\$5.00 Per Person

•

Mail in Your Reservations Now!

TO THE MEMBERS OF THE CENTER:

My attention has been called to the fact that despite the "No Tipping" signs displayed in the Bath Department, members persist in offering gratuities to our employees for services rendered.

The Physical Training Committee is most eager to strictly enforce this rule in order that no preference shall be shown by our employees to members who persist in offering monetary rewards to the detriment of other members who, in their desire to live up to the rules of the institution, fail to compensate employees for services rendered in line with their duties.

I appeal to Center members to help us enforce the "No Tipping" rule in their own interests and in the best interests of the institution.

DAVID B. KAMINSKY,
Chairman Physical Training Com.

**E. P. ZIONIST DISTRICT ELECTS
NEW OFFICERS**

At the meeting of the E. P. Zionist District No. 14 held at the Center on Monday evening, January 17th, the following officers were elected for the year 1938: Rabbi Israel H. Levinthal, Honorary President; Hon. William I. Siegel, President; Maurice Bernhardt, Joseph Goldberg, Albert J. Silberman and Morris Weinberg, Vice-Presidents; Jacob A. Fortunoff, Treasurer; Frank Schaeffer, Corresponding Secretary, and Morris Bucholtz, Recording Secretary.

**YOUNG FOLKS LEAGUE EXECUTIVE
BOARD MEETING JAN. 24th**

The Executive Board of the Young Folks League of the Center will meet on Monday evening, January 24th. Matters of importance will be discussed.

CLUB NEWS

Extensive cultural plans were made by the various clubs for the coming season. The Junior League was addressed on January 6th by Lester Lyons on Jewish Current Events. The Center Club included in its activities a panel discussion on the Ludlow Referendum. Two excellent issues of the Center Club bulletin have already appeared this month. The Maccabees and Vivalets held joint meetings, one of which was devoted to a debate on the Japanese Boycott.

CONGRATULATIONS

Hearty congratulations and best wishes are extended to Mr. and Mrs. Charles Perman of 12 Crown Street upon the celebration of their Golden Wedding Anniversary at the Center on Sunday evening, January 16th.

Mr. and Mrs. I. Ratner of 1599 Carroll Street, upon the engagement of their daughter, Pearl to Mr. Louis Seldon, son of Mr. and Mrs. M. Seldon, of 1510 Carroll Street.

Mr. Meyer Chizner of 1347 Eastern Parkway upon the marriage of his daughter, Jennie to Mr. Leon Rifkin, on January 16th.

Mr. and Mrs. Philip Amin of 1703 Union St., upon the birth of a daughter, Liebe, on January 13th.

CENTER RESTAURANT

The restaurant of the Center is open for members and their guests every Sunday from 12 noon to 5 P.M. Excellent full course dinners are served at \$1.25 per person; also a la carte. Members of the Center are invited to have their Sunday meals in our Restaurant.

**The
Center Players**

present

**"BILL OF
DIVORCEMENT"**

Directed by Phil Gross

Sunday Evening

January 30th

•

Dancing Will Follow the Production

Admission — 50 Cents

**LUDWIG
LEWISOHN**

Famous Writer and Literary Critic,
Author of "Upstream," "Israel,"
"The Island Within," "Trumpet of
Jubilee," etc.

will speak on

**THE MORAL DILEMMA
OF
LIBERALISM**

MONDAY, JANUARY 31st
at 8:15 P. M.

The lecture will be held in the
synagogue

Reserved Seats Now on Sale
Main Floor — 25c to Center Members
50c to Non-Members
Balcony — 25c to All

JEWISH EVENTS IN REVIEW

(Continued from page 14)

A number of important and interesting papers on historical subjects concerned with Jews and Jewish matters were read at the 41st annual meeting in Philadelphia of the American Jewish Historical Society. The contributors included Dr. A. S. W. Rosenbach, President of the Society and a noted bibliophile, who spoke on the Federal Constitution, Dr. David de Sola Pool, Rabbi of the Spanish and Portuguese Synagogue of this City, who dwelt on the life of Rabbi Gershom Mendes Seixas, and Miss Helen H. Levinthal, daughter of Rabbi Levinthal of the Brooklyn Jewish Center, who discussed the development and influence of the Jewish fraternal order in this country.

* * *

Jewish immigration to Australia will be greatly restricted as a result of a new regulation issued by the government. The Jewish Welfare Society, which attends to Jewish immigrants, was informed by the Department of the Interior that in the future an immigrant must have a certificate from a prospective employer guaranteeing that the job offered to him will not deprive a native Australian of work. This regulation supplements a previous requirement that each immigrant must have \$250 and a guarantee from the Society that he will not become a public charge.

* * *

In a current issue of *Wisdom*, a periodical published by the Paulist Fathers of New York, disavowal is made

by a Catholic priest that Communism is a Jewish movement, and Catholics are besought to wipe out anti-Semitism. Declaring that the theories of Communism "have nothing in common with Judaism," Dr. Joseph N. Moody, of the Faculty of Cathedral College, further declared: "What a splendid thing it would be if Catholics were to take the leadership in the eradication of a vicious and anti-Christian racialism which daily assumes more alarming proportions."

The Pride That Enobles

PRIDE is not always laudable. But pride in the Brooklyn Jewish Center is worthy, because it is a beautiful institution—beautiful physically and beautiful in its spiritual influence.

Communicate this pride to those who do not yet know the Center, so that we may add them to our membership.

BASKETBALL GAME

Wednesday Evening

January 26th

•

B. J. C. vs. OHRBACH'S

•

Y.F.L. Invitation Dance Following
the Game

Admission — 50 Cents

— FOR RENT —

•

6 ROOMS WITH 3 BATHS

985 PARK PLACE, BROOKLYN

corner Brooklyn Avenue

REASONABLE RENTAL — FINE LOCATION

Hyman Aaron

—::—

Telephone: PResident 4-5561

"Paris in New York"

●
*Furriers Since 1883
— And Worthy of
Your Confidence*
●



SOLOMON SCHWARTZ & SON, Inc.

MANUFACTURING FURRIERS

330 SEVENTH AVENUE

NEW YORK

THE WHITE PAPER

(Continued from page 3)

investment has been materially lessened because of the uncertainty created by the Peel report and this tendency will almost unquestionably be continued and perhaps accelerated by the new delay. Added to this is the violent and vile curtailment of immigration quotas. So also the interim will be utilized by the adherents of the Mufti to concoct fresh plots and new terrors in exercise of these plots. Worst of all perhaps, will be the fact that in the meanwhile the hot hates of Jewish extremists will themselves muddy the stream of discussion among Jews concerning the merits or demerits of partition and Jewish statehood, and further evoke the already bitter enmity created by the Peel report. All in all, the prospect is not an inviting one.

However, it behooves us to find comfort where we may. Nor is this any Pollyanna optimism. A realistic acceptance of fact is, or certainly should be, the basis of Jewish activity with respect to the political aspects of Zionism. We must realize that the principles of equality and justice, and the just obligation of the contract inherent in the Mandate, are not the only factors which will eventually crystallize Great Britain's technique in Palestine. Either out of the corner of its imperial eye or fully in the sight of all the world, Great Britain will consider Mussolini, the Mediterranean situation, the Rome-Berlin axis, Pan-Arabic sentiment, and every other factor in the international scene. Our strength lies in the fact that the events of the last few months have more and more tended to demonstrate that even with these international factors in operation, the real interests of the British Empire lie with the Jews in Palestine as opposed to the facile gymnastics of a diplomacy which accommodates itself to the contortions of the moment.

More and more, we believe, the British people and even the seemingly myopic British Government are coming to realize the true anti-British nature of Arab purposes and the real relationship between Arab agitation and fascistic encouragement thereof. It does not seem possible that statesmen can forever ignore the patent fact that a loyal Jewish community in Palestine, whether it be a dominion, a colony, a mandated territory, or a state, will

constitute for Great Britain a far greater source of strength in the Near East than it could ever hope to have among the quarrelsome, politically undeveloped and primitive Arab peoples. Sooner or later — better sooner than late—the counsels of cowardice which in relation to the Arabs have formed the basis of the British policy must give way to a pragmatic realization of actual values.

It is in this hope that the value of the White Paper to the Jewish people lies. That document now offers a *locus penitentiae* to a government which through thoughtless haste has gotten itself into an untenable position, condemned by all interested parties and by the disinterested opinion of the responsible liberal world. More accurate investigation, maturer consideration, more careful deliberation; all these should and quite probably will convince the British Government that the evidence of twenty years of progress and loyal cooperation on the part of the Jews not only makes them deserving in point of equity of British justice, but that even from a more calculating point of view, Great Britain can combine self-interest with justice and without fear of reproach. We may yet see an example of the power of liberal opinion and witness a shift in the British policy which will make the pains of the coming months worth while.

—W. I. S.

Prompt Deliveries N. Y. State L. 651

Phone PResident 3-8265



A. FELDMAN RETAIL WINE & LIQUOR STORE

Imported and Domestic
WINES and
LIQUORS

780 NOSTRAND AVE.

Bet. Sterling & St. Johns Pl., B'klyn, N. Y.

MY ONLY STORE
Hyman Spitz Inc.
FLORIST & FRUITERER
1685 PITKIN AVE
BROOKLYN, N. Y.

DECORATIONS WEDDING OUR SPECIALTY

We Carry A Complete
Line of

Fruit Baskets

for every occasion

THE BROOKLYN JEWISH
CENTER'S OFFICIAL
FLORIST

TELEPHONE DICKENS 2-4000

HON. ORMSBY-GORE ANSWERS QUESTIONS

(Continued from page 8)

the elements of which its population would be formed, it had by no means been shown that the Jewish State would be capable of governing itself at once, because of the considerable difficulties that it would have to surmount at the outset.

It appeared from what the accredited representative had said that the existing mandatory regime was doomed; but it was also clear that the solution proposed by the mandatory Power in place of the mandate could by no means be regarded with certainty as capable of being put into practical effect. In that respect, matters were still purely hypothetical. Thus, the plan outlined by the mandatory Power could only leave an impression of perplexity.

In order to prevent misunderstanding, the Chairman said that the observations he had made represented his own personal opinion. He had not spoken on behalf of the Commission, and he did not know what the views of his colleagues were.

Mr. Ormsby-Gore said that certainty was not possible in connection with any great political change. It was the duty of statesmen, as distinct from administrators, to make changes in administrative systems, where desirable change was indicated. One could work only on probabilities and possibilities. He fully realized that with a document such as the mandate, there was some firm ground, and that the open, uncharted sea which he had ventured to suggest should be charted and explored, could not, especially under present circumstances, be a *terra firma* like the mandate, if that could any longer be regarded as a *terra firma*.

One word about the Chairman's doubts concerning the Jews. The Mandates Commission had already heard some remarks about the Va'ad Leumi and the work of the Jewish Agency in Palestine. He thought Mr. Hall would bear him out that those bodies had shown remarkable administrative capacity. It might be that some of the Jewish refugees recently come from Eastern Europe had not had the opportunities in their recent past for developing the arts of government;

but the Mandates Commission knew the Jews as well as he did, and it was to his mind inconceivable that the Jews should be incapable of running an administration or a government. They would have their internal frictions, their parties. They were tremendous people for making speeches and for engaging in propaganda and the like: but that, when they had a State to run which realized their dream of centuries, they would fail in running it, he had no reason to suppose. That they had men already in Palestine of great capacity he had no doubt.

The Arab world was a difficult world. The Arabs were a difficult people. Both the Jews and the Arabs were two very difficult peoples for anybody else to govern. The Turks had not found them easy. They were not very easy for anybody, even of their own kind, to govern. That there would be no more difficulties, Mr. Ormsby-Gore did not, of course, pretend. That would be ultra-optimistic indeed! All his Government said was that it had tried and done its best under the mandate, and what were the results? The Jews bitterly complained of the mandatory Power, in season and out of season, not merely in the previous year but in every year. Whatever the composition of the United Kingdom Government or of the Administration in Palestine, the record was one of unending complaint on the part of the Jews, while on the part of the Arabs it was a case of gradually but steadily increasing hostility from the very beginning, culminating in the events of the previous year.

The idea that it would be open to the United Kingdom or any other Power to carry on the existing mandate was an idea in which he hoped the Mandates Commission would not take refuge. He said frankly, not speaking for himself but speaking on behalf of the United Kingdom Government, that the prospects of carrying on indefinitely on the terms of the existing mandate seemed to His Majesty's Government to be a commitment involving repression, involving continual friction and hostility between each of the two races on the one hand and the Administration on the

others as well as between the two races themselves, in a manner which could not inure to the advantage of any one of the three parties concerned—or, for that matter, to the credit of the mandate system or of the League itself.

Mr. Ormsby-Gore was satisfied that a new solution—a political solution, as he had described it—of the problem of Palestine must be explored in the interests of the future peace of Palestine and, further, in the wider interest of the future relations between the Jews and the world of Islam, for the benefit of the suffering Jews in Europe as well as for the benefit of the peace of the world. It was in the light of these broad political considerations that he came before the Mandates Commission, not as an administrator, but quite frankly as a politician, to say that, in his opinion, and in the opinion of His Majesty's Government in the United Kingdom, it was essential that a solution of what they regarded quite definitely as a deadlock should be explored.

CENTER ACADEMY

of the

Brooklyn Jewish Center

Chartered by the University of the
State of New York

A PROGRESSIVE ELEMENTARY
SCHOOL . . . COMPLETE CUR-
RICULUM from KINDERGARTEN
to EIGHTH GRADE, INCLUDING
ARTS, CRAFTS and SCIENCE
. . . COMBINED WITH A FUN-
DAMENTAL EDUCATION IN
HEBREW and JEWISH CULTURE.

Hours: 8:45 A. M. to 3:15 P. M.

REGISTRATIONS NOW BEING RE-
CEIVED . . . TELEPHONE PRES. 4-1400

A BOOK ABOUT OFFSIDE JEWISH CHARACTERS

(Continued from page 9)

in spite of all efforts Jewish education is driven back to a perfunctory knowledge of Jewish religion and history. In Palestine, where the Jewish school embraces all that a child needs for his education, a Hebrew literature for children is naturally growing. Neither is it possible to assume that our modern Jewish masses can take to the heroic "highwayman, adventurer and rogue." Such characters are extremely alien to the Jewish masses. What really has caught the fancy of the Jewish masses is the *tsadik*, the righteous man, who by his saintliness can perform miracles for the redemption of the oppressed. There is nothing to regret about a liking for such heroes.

Nor can one see justice in the reproach that Jewish historiographers unnecessarily beautify the history of the Jews. History is not an objective science and a Jewish historian cannot escape his feelings, which may be right or wrong. We cannot say that idealization of history is specifically a Jewish trait.

The history of the Jews is a peculiar one. The Jews do not control the life of the Jewish people, not all the phases of Jewish life are Jewish, and all the Jews whom history remembers do not belong to the history of the Jews. We are Jewish to the extent that we resist extinction and endeavor to live as Jews. We are able to express our Jewish individuality only in a very small part of our life: religious, communal, spiritual, ethical and perhaps psychological. Our economic, military, diplomatic, political, legal, international and all other phases of the total life of a people are not Jewish, but that of the majorities which control it. These phases of life become Jewish only when the majorities exclude us from them legally or practically. Then they become part of our problem of existence and Jewish history must deal with them. It sounds paradoxical that only through our woes do these activities become Jewish, but that is the peculiarity of the Jewish fate. The German diplomacy is no subject for the history of the Jews, but since every German diplomatic agent has become a Jew-baiter and inspirer of pogroms the German diplomacy has become part of the history of the Jews.

The same can be said about the other phases of our life among the

Gentile peoples, and about individual Jews. Those Jews belong to the history of the Jewish people who live, act and struggle as Jews, who are the product of Jewish social and communal life, and who have impressed this life, for good or evil, so as to remain in the memory of the future Jewish generations and add to the Jewish heritage. Men, Jewish by birth only, who are not products of Jewish life, whose lives and activities are dedicated to other people, whose aims are not Jewish and not inspired by the Jewish heritage, have no place in the history of the Jews. They are as little Jewish as Washington and Lincoln are English and the Roosevelts Dutch. To include men of the kind Dr. Heymann describes so attractively only because they are partially or totally of Jewish descent means to make the history of the Jews a biographical dictionary.

THE REASON FOR THE GOGA REGIME (Continued from page 5)

a statement. At a time when the United States Christians, both Catholic and Protestant, are working together with Jews in such organizations as the "National Conference of Jews and Christians" toward better understanding and cooperation, such a declaration stands out in sinister delineation. While the hands of the Christian church in America are by no means clean in respect to anti-Semitism, our recognized leaders have not as yet been guilty of any sinister denunciation of our Jewish brothers, and we pray that no one of them may ever bring that guilt upon the religion they represent.

LAZARE AND DREYFUS

are in *Notre Jeunesse*.

"The politicians, the rabbis, the communities of Israel, during centuries and centuries of persecution and trials, had formed the habit only too strongly of sacrificing members of their own race for the sake of political peace, for the peace of kings, of the great, of the debtors, of the populace, of the princes, of the anti-Semites. They asked only to be allowed to continue. They asked only to sacrifice Dreyfus in order to avert the storm . . .

"Those who learn history from other sources than from polemics, those who try to follow history in realities, know that it was in Israel that the Dreyfus'

Such a history will be incomprehensible and of no value for the understanding of the dynamics of our fate, of our historical life, and for the formulation of a Jewish philosophy and policy.

But if the characters which Dr. Heymann describes do not belong to the history of the Jews, they are intensely interesting. Dr. Heymann has attacked a virgin field and can certainly write many more volumes on these chips of the Jewish people.

Dr. Heymann's book reads like a novel. It is a document of human fate and experience, a galaxy of odd, captivating characters. They represent invaluable material for drama, comedies, novels, scenarios. They linger in the mind long after the book has been closed, like mysterious phantoms of the fate of the Jews among the peoples of the world. If they do not belong to the Jewish life and history, they are certainly part of the Jewish necropolis.

If we have our pro-Fascist, anti-Semitic groups in this country, such as those described in a recent series of articles in this journal, we have as yet sanity and decency enough to condemn them as composed of a lunatic fringe which, by its activities, has sacrificed the right to be called Christian. In no one of these groups is there a leader of prominence even remotely approaching that of the Roumanian patriarch, whose fantastic statement should deprive him, among his fellow religionists throughout the world, of the right to the Christian name."

(Continued from page 13)

family, the rising Dreyfus case, the rising Dreyfusism, encountered at first the most lively resistance . . .

"And later, when the Dreyfusard had triumphed, when they thought that they had triumphed, when they believed that they did not need Bernard Lazare any longer, that he was too particular as to the choice of means, too scrupulous, unmanageable, *unso-ciable*, oh, Bernard Lazare!—the ingratitude of which he was made a victim by his peers, by his companions in arms, cannot be matched or surpassed except by the ingratitude of those of his race, of his religion, those Jews of France whose cause he passionately took in hand."

FLATBUSH MEMORIAL CHAPEL

WM. SHERMAN AND SONS
FUNERAL DIRECTORS

1283 Coney Island Avenue
BROOKLYN, N. Y.

Phone: ESplanade 7-7300

BRANCH: 125 Varet Street
Phone—PUlaski 5-0167

DIGNIFIED
AND
DISTINCTIVE
SERVICES
AT HOME
OR
CHAPEL

THE DARKEST OF THIS ERA OF DARKNESS

(Continued from page 4)

libraries and study my books and search to see if I can find your God mentioned in any of them!" Yes, they had learning, but it was a learning that served as the tool of oppression, not as an instrument to dispell darkness.

Look at Nazi Germany today. In those very universities that for four or five centuries prided themselves on the knowledge they produced you have professors of distinction espousing the darkness that plagues not only that land but so many others as well.

Look at Poland, and again we see the darkness coming from the regions above. Even in Russia, in the days of the Czars, we saw darkness filling the minds of the low masses. In the regions above, among the intellectuals, you did see light. It was difficult for a Jew to enter a university, but once he did succeed in entering, his fellow students regarded him as an intellectual comrade. To what depths of degradation and darkness have we come when we behold the universities in

Poland instituting "ghetto benches" for its Jewish students! In those higher regions, the realm of the intellect where light should reign, and from where the rays of intellectual sunshine should radiate throughout the land, we have this thick darkness enveloping the hearts and minds of those *Shel Maaloh*,—of those who live on those heights.

Yes, the rabbi was correct in his analysis. If the darkness that fills the world today came only from the sources *Shel Maaloh*, from the lower strata of society, then we could have some hope that humanity might yet be saved. Alas, the darkest aspect of this reign of darkness, that which should bring us the greatest concern, is that it comes from above, from the higher elements of society, from the so-called learned and intellectual, from those very elements that should be the dispensers of light.

TRAGEDY OF THE AGES

(Continued from page 10)

point out the evils inherent in a policy of religious education which trains the Christian child to look upon the Jews as the slayers of Jesus. His appeal to Jewish and Christian leaders to grapple with the problem of anti-Semitism in a more intelligent and effective manner should not go unheeded.

The book is dedicated to that great Christian liberal and opponent of all that breeds enmity between Christian and Jew, Rev. S. Parkes Cadman. The fact that such a book is published by the National Council of Y.M.C.A.'s Association Press is in itself a most encouraging sign of that finer feeling of brotherhood to which all of us look forward, especially in this, our beloved America.

PATRIOTISM

Placing the national interests of the Jews above the religious, two Zionist Revisionists in Lithuania became converted to Catholicism. Their immediate object was to be able to enter the Lithuanian navy. They hoped that the training they would get there would qualify them for future service in the Jewish Merchant Marine of Palestine.

TREE-MARK SHOES

ANNOUNCES A

10%

PRE-INVENTORY REDUCTION

Sale

STARTS MONDAY, JANUARY 24th . 9 A. M.

SALE ENDS FEBRUARY 6th

HIGH GRADE COMFORT SHOES
FOR MEN, WOMEN AND CHILDREN

Come Early While We Have All Sizes

★
SHOES REDUCED
AS LOW AS

\$ **6** ²⁵
and
higher



TREE-MARK SHOES

6 DELANCEY STREET, NEW YORK CITY